

QURAA'NIC KNOWLEDGE AND WISDOM

Knowledge may be defined as the “range” of information of a person, group or society. Awareness and familiarity gained by experience as a sum of theoretical and practical understanding by the mankind also do not remove the limits imposed by the very definition. The ever unfolding information has created increasing realization that extremely little is known about the enormous yet unknown. For the unlimited unknown, the Quraa'n, says:

"And with Him (Allah) are the keys of the GHAIB (all the unseen-hidden)." (6-59) "Say: 'None in the heavens and the earth knows the Ghaib (unseen-hidden) except Allah,'" (27-65).

Knowledge (*Ilm*) leads to (*Hikmah*) which literally means wisdom. And wisdom is power. Knowledge and correct understanding of the Quraa'n and the Sunnah provide the power and ability to speak and act in the correct and right way. *Hikmah* is generally defined as knowledge of the (i) essence, (ii) attributes, (iii) specialties and (iv) results of things as they exist and are seen with the study of their (a) cause, (b) effect and (c) use. *Hikmah* provides four-fold power of wisdom:

- Spoken Wisdom: as known through The Quraa'n.
- Unspoken: As understood by scholars.
- Unknown: (*Ghaib*).
- Truth (*Haq*): (a) Knowing and acting upon it, and (b) perception of error and its rejection.

The knowledge, excelled by application and experience, improves this Power. The Knowledge in the Quraa'n is not just for existing or living but leads to the Wisdom-Power necessary for administering the whole range of creation from “self” to the Super Space. The correct understanding depends upon guidance, which is of two kinds:

- Guidance of *Taufeeq* (attunement) and it is totally from Allah i.e., Allah opens one's heart to receive the Truth.
 - “Allah guides whom He will”, (2-272)
 - “He grants *Hikmah* to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember except men of understanding." (2-269).
 - (After Adam wronged himself) We (Allah) said: “Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve", (2-38).

Adam has been given higher rank in creatures because of knowledge and Allah made him demonstrate what he was taught by Him, before angels.

- Guidance of *Irshaad* i.e., through preaching and propagation.

The term knowledge is usually applied to “ILM” as given in the Quraa'n and the Sunnah. It is classified as:

- Elementary knowledge relating to the word and meaning of the Quraa'n and Sunnah.
- Perfected knowledge relating to the understanding of Faith and Practice.
- Revealed knowledge i.e., direct revelation of the “Truth”.

It is also differentiated on the basis of the mode of unfolding of the knowledge, thus:

- Acquired knowledge (*Ilm*) includes all, SCIENCE, LEARNING, LORE, INFORMATION, SCHOLARSHIP, EDUCATION, COGNIZANCE, PERCEPTION (Al-Mawrid).
- Knowledge (*Alqaa*) delivered, dictated, notified, advised, declared, announced, as communique, bulletin etc. (Al-Mawrid).
- Knowledge through (*Ilhaam*) INSPIRATION,

AFFLATUS (Divine creative impulse).

- Revealed Knowledge (*Wahee*).

Prophet Muhammad (SAW) has divided knowledge in three kinds: (*Mishkat*):

- Established Ayat of Al-Quraa'n .
(The other Ayat not revealing all details till the given time frame have to be studied without (i) (*Ta'weel*) interpreting their meaning into different things or (ii) (*Tashbeeh*), giving resemblance or similarity to any of the creatures or (iii) (*Ta'teel*) completely ignoring or denying them).
- Correct Ahadis.
- Lawful interpretation of the Quraa'n and Sunnah.

Generally speaking there are innumerable branches of knowledge and there is no limit to it.

Acquisition of Knowledge has been ordained and encouraged by Quraa'n and Hadith:

Allah has ordained imparting knowledge in a fair and wise manner.

- "Invite (mankind, O Muhammad) to the Way of your Lord with Wisdom and fair preaching, and argue with them in a way that is better" (16-125).

In this connection some Ahadis may also be quoted; e.g.:-

- "Desire of knowledge is a divine commandment".
- "Who conceals knowledge will face fire".
- "Who pursues the road of knowledge, God will direct him to the road of Paradise".

Learning implies understanding. All the liturgical, verbal or vocal prayers and charities without proper understanding may go waste and fail to create the desired positive impact on the individual and the society.

- "(This is) a Book (the Quraa'n) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember". (38-29).

- "It is only those who have knowledge among His slaves that fear Allah". (35-28).
- Your portion in the Prayer (*Salah*) is that much which you prayed with Understanding (*Hadith*).
- Abuzar narrated that the Prophet told him that if he could learn one Ayah as he got up in the morning that was even better than hundred *Rakaa't Nawafil*. (Abu-Daud).
- Salman, the Persian, narrated that the Prophet said that one should not give up recitation of the Quraa'n under any circumstances. (*Anwarul-Quraa'n*).
- The Prophet has said that one religious scholar is better equipped than thousands of worshipers against the satan.
- The best person among you is he who has learnt the Quraa'n and teaches it. If you know even one Ayah of the Quraa'n preach, spread it further. (Tirmizi).

Except the Quraa'n all other writings in the history of mankind have become outdated, corrupted, changed or revised. Al-Quraa'n is the only Book which is preserved in the Original Word of Allah. The Quraa'n is eternal in its original essence. It is the word of God-His Revelation.

The word Quraa'n is derived from Arabic "*Qara*", the first chapter of which was revealed in Surah 45. In Hebrew it is "*Kara*": to read, recite. "*Milka*": the reading.

Most of the special titles of Al-Quran, describe it as the fountain of Knowledge and Wisdom, e.g.

AI-Bayan:	The Explanation	AI- Kitab	The Book
AI- Ilm:	The Knowledge	AI-Mubin:	The Enlightener
AI- Haq:	The Truth	AI-Quran:	The Reading
AI-Haadi:	The Guide	AI-Kalam:	The Word
AI-Karim:	The Good	AI-Burhan:	The Proof
AI- Tazkirah:	The Exhortation	An-Nur:	The Light
As-Sidq:	The Righteous	AI-Huda:	The Guidance

AI-Munadi:	The Preacher	AI-Furqan:	The Distinguisher
Az-Zabur:	The Psalm	AI-Muizah:	The Sermon
Az-Zikr:	The Reminder	AI-Hikmah:	The Wisdom
AI-Hakim:	The Philosopher	AI-Musaddiq:	The Establisher of Truth
AI-Masani:	The Repetition	AI- Bassair:	The Enlightenment
AI- Tanzil:	The Revelation	As-Siratul Mustaqim:	The Straight Path
AI-Qaulul-Fasl:	The Distinguishing Speech	AI-Wahy:	The Inspiration
An-Nabaul Azim:	The Exalted News	AI-Hasanu Hadis:	The Good Saying

- “A Book which We (Allah) have revealed to you in order that you may lead mankind out of darkness into light”. (14-1).

Al-Quraa’n has described itself as *Mubeen* i.e., Indicator, Pointer, The one who expresses its message and purpose clearly.

- “Verily, We (Allah) Ourselves have sent down the *Dhiker* (i.e., the Quraa’n) and surely, We will guard it”. (15-9)

There are at least four aspects of teaching of the Quraa’n :-

(I) **Tilawat:** means reading, recital, recitation (with understanding and reflection), follow (practice).

- Literally it means to follow. It requires reflection, remembrance, repetition, and continuity, slowly with assimilation; with acceptance by the brain and impact on the heart. It has its special charm and appeal much above melody and tone. It has its marvelous impacts in calm, agitation and anger, i.e., in all moods. Tilawat should be in a scientific manner. It should be technically effective, touching and sweet.
- Gilles Guilbert, a Frenchman, by taste, nature

and profession, was a musician. He heard one day recitation of the Holy Quran so powerful that he wanted to hear more and more. He was so much more impressed when he came to know that it was not a poem but a prose. He began meditating. Then he learned Arabic, and began reading the Quran himself. At last, he became Abdullah Guilbert. He explained that poems can be scanned and measured with mathematical precision in any language, but not prose, be that a classical or the modern language; the only exception is Arabic; and in Arabic, only the Quraa’n, the poetic prose. So the Quran cannot be of human origin, surely it is the revealed word of God Himself. As to different aspects of the Quraa’n, such as its script and its psalmody, it appears that the Arabic script was developed primarily for the exact pronunciations of the Holy Quraa’n. (From the writing of Dr. Muhammad Hamidullah in Al-Yaqeen, Khaleej Times. The News 03-01-99).

(II) Purification of “Self” - Mind and Body

- Prophet Moses (A.S)’s Meditation of 40 rights on the Mount Sinai and training of Bani Israel in the Sinai Desert are examples of spiritual training for purification. But *Aitikaf* for mediation has been made much easier for muslims. Easier still is the *Tahjud*.
 - Surah Muzammil is the Training Course giving time table and syllabus for Purification:
 - Standing in Prayer for about half of the night.
 - Recitation of Al-Quran with slow assimilation.
- ◈ “O You wrapped in garments (i.e. Prophet Muhammad SAW)! Stand (to pray) all night, except a little. Half of it, --- or a little less than that, Or a little more; and recite the Quraa’n (aloud) in a slow, (pleasant tone

and) style”. (73-1 to 4).

- In the beginning for about one and half years it remained like compulsory for Prophet Muhammad (SAW), but continued for the whole life. For the Companions of the Prophet it assumed the status of *Sunnah Mukadah*:

(III) Teaching of the Book

- in detail
- in sequence
- with continuity
- with meaning
- with objective
- Its Commandments:-
 - ◊ Dos, and
 - ◊ Don'ts

(IV) Teaching of HIKMAH through the model of life of the Holy Prophet according to the ordainments of Allah. Translation and explanation of the Book into action is therefore called Hikmah i.e., Seerat and Sunnah. Sunnah is the Wise and Virtuous Way of life. Allah has promised success on this Way. It comprises:-

- *Qaul* (Word)
- Deed
- Silence

(I) to (IV) above leading to HIKMAH are explained in Surah 62 and 73 (Surah Al-Mudassir and Al-Muzammil):-

- “He it is Who sent among the unlettered ones a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism) and teaching them the Book (this Quraa’n, Islamic laws and Islamic jurisprudence) and *Al-hikmah* (*As-Sunnah*: legal ways, orders, acts of worship, etc. of Prophet Muhammad (SAW)). And verily, they had been before in

manifest error;” (62-2).

- “An insight and a Reminder for every slave turning to Allah”. (50-8).

Al-Quraa'n is mercy and healing also:-

- “And We send down from the Quraa’n that which is a healing and a mercy to those who believe”. (17-82).
- “O Mankind! There has come to you a good advice from your Lord (i.e. the Quraa’n, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy, differences, etc.) in your breasts, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers”. (10-57).

The Challenge of Quraa’n :

- “And if you are in doubt concerning that which We (Allah) have sent down (the Quraa’n) to Our dutiful-salve (Muhammad), then produce a surah (Chapter) of the like thereof and call your witnesses, besides Allah, if you are truthful”. (2-23).
- “But if you do it not, and you can never do it”. (2-24).
- Do they not then think deeply in the Quraa’n, or are their hearts locked up (from understanding it)? (47-24).

THEOPHANY IN MEGAVERSE AND HUMAN GENOME

“We (Allah) will show them our Signs in the universe, and in their own-selves, until it becomes manifest to them that this (the Quran) is the Truth.” (Al-Quran 41-53)

“Let God arise, let His enemies (disbelievers) be scattered”. (Bible, Psalms 68: 1-3).

Genome (set of all genes in a body) and Megaverse (all the universes) are increasingly becoming manifest clear to man as Signs of Allah (Theophany).

Two windows, tera-telescopic and nano-microscopic, are sliding wide open with the turn of the dial of the 21st century. Is it just a coincidence that the “Too Big” (Megaverse) and the “too small” (within a Gene) are beginning to manifest the Etern-al Truth at the same time - as promised by Allah about 1400 years ago in the same verse, (41-53)? *“It is He (Allah) Who shows you His Signs.” (40-13).* As one proceeds from the infinitely big to the infinitesimally small, more evident becomes the Ever All-Omnipotent Presence of the Originator - Creator - Organizer --- Allah. *“The Originator of the heavens and the earth. When He decrees a matter, He only says to it: “Be!” --- and it is” (2-117).*

The “Organisation” presiding over the birth, expansion and maintenance of the “universes” (Megaverse) and the known life appears increasingly rational, planned, organized and controlled. It commands increasing admiration and adoration, which destroys the concept that chance could ever play any part in it --- the matter “behaves” under the “Law” only. *“Verily, We have created all things in proportion and measure” (54-49).* *“We created them not except with Truth” (44-39).*

It is important to clarify that Al-Quran does not aim at explaining in detail the scientific laws governing the Universe. Reference to the Divine Omnipotence is basically aimed at invitation to reflect on the works of Creation of

Allah. Some observable phenomena, mentioned in Al-Quran, are yet to be explained scientifically in detail. The Quranic Revelations may refer to a number of phenomena in one Verse covering a number of aspects of different sciences and subjects whereas scientific theories are too narrow and limited. Therefore, they can neither be juxtaposed nor translated to fully project the spirit of a Verse. They can, however, be considered as points for reflection on and understanding of the concerned Verses.

There are deterministic scientific laws created by Allah, but He is Ever All-Powerful Able to do all things irrespective of matter, space and time. *Al-Qadir, Al-Qadeer, Al-Muqtadir* - Allah makes His manifestation also through phenomena which seem Super-Natural. Human development has not yet reached and will not ever reach a stage to capture all details of such Phenomena.

Science is changing with time. The theory and even some of what is today called law in science may be rejected later. Theory is just a provisional and hypothetical model or a set of rules co-relating quantities based on observation or trail. Theories may also be extensions, modifications, thesis or antithesis of the old ones. There can be distinction between scientific theory and observed facts.

Whereas Al-Quran refers to Eternal Facts (*Al-Haq*), they are not discovered by experience or experimentation, but were revealed to the Prophets by Allah. Einstein in “Out of My Later Years” observed that science can never give us “spiritual” guidance. He argued that only men to whom Revelation has been vouchsafed, could give us guidance in “spiritual” sphere.

Allah’s Plan or Design is not arbitrary. *“And We (Allah) created not the heaven and the earth and all that is between them without purpose!” (38-27).* The two recent gigantic leaps forward on “Superstring Theory” and “Mapping of Human Genome”, at a time when humankind is surrounded by disease and disaster, may prove to be the message of Mercy of Allah. *“And when I am ill, it is He (Allah) Who cures me”. (26-80)* *“He (Allah) has prescribed*

Mercy for Himself” (6-12). Can man apply these discoveries to his advantage? Has he remained content with only the good of his paradise?

The Quraanic history is testimony and its course is itself evident of implementation of Allah’s Will exactly as Foretold and Promised by Him. “*And the Word of your Lord (Allah) has been fulfilled in Truth and in Justice. None can change His Words*” (6-115). Of all the Promises of Al-Quran fulfilled, we may quote here just one as an example from the history of nations.

“The Romans have been defeated. In the nearest land (Syria, Iraq, Jordan and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after is only with Allah, And on that Day, the believers will rejoice. With the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful” (30-2 to 5). “*A Promise of Allah and Allah fails not in His Promise, but most of men know not.*” (30-6).

The Pro-Persia pagan Quresh rejoiced at the defeat of Roman Empire (believers) at the hands of the (non-believers) Persian Empire (614-15 A.C.), and hoped that the helpless nascent movement of Islam, would also collapse similarly (which at that time was facing severe sanctions imposed against Prophet Muhammad (SAW)). The Muslims were naturally very much concerned at the defeat of the believers (Christians). At that time Allah revealed the above verses. The Romans became victorious at Issus (622 A.C.) and Heraclius penetrated into Persia (624 A.C.) Simultaneously the battle of Badr (624 A.C.) was the time of rejoicing for the believers. Two Promises of Allah fulfilled exactly at the time, foretold. “*And with Allah rests the end of (all) matters.*” (22-41).

In clear contrast, however, human claims, although commonly believed in particular times, failed in history, e.g., “Napoleon believed that nothing short of total victory was to be his lot in (his) life”. Communist Manifesto of 1848 predicted that Germany would be the first country to

witness communist revolution. Calculated prophecies of doom of Malthus have so far been negated. Similarly, lot of theories have crumbled under their own weight.

Lately, scientists have mainly been describing the Universe in terms of two basic partial theories:-

- General Theory of Relativity describes the forces of gravity and the large-scale structure from a few to billions and billions of miles. Of the observable universe.
- Quantum Mechanics deals with phenomena on extremely small scale, e.g. a millionth of a millionth of an inch.

These theories have given us both, Nuclear Energy and Micro-Electronic Revolution. But we do not yet have a combined or unified Quantum Theory of Gravity. The WHOLE BIG problem is broken in bits. Partial theories have been developed by neglecting effects of some of the quantities and introducing some constants not fully explained. Consequently some of the theories appear contradictory to each other.

Physicists have long worked for a “unified theory” to explain matter and forces. Hundreds of subatomic particles (hadrons) are considered as variations of a “wave” form (“superstring”). The “superstring theory” holds that billions and billions of unseen “strings” pervade the universe, and their different frequencies give rise to all the matter and energy. Certain vibrations also turn into time and space. Nature’s fundamental field is constantly vibrating and “producing”. “Every day He (Allah) is (engaged) in some affair!” (55-29). Quantum physics is now building on a “unified field theory”, justifying Einstein’s faith in the order of the Cosmos. The “Superstring Theory” now expanded to include vibrating **membranes** (“**branes**”) may help understand the “universe” more deeply than ever before, **with all the forces unified into one**. “Branes” are not just two-dimensional “surfaces”. It is being pleaded that the “Universe” is flat. “*And the Day when We (Allah) shall roll up the heaven like a scroll rolled up for books. As We*

began the first creation, We shall repeat it. A promise binding upon Us. Truly, We shall do it” (21-104). They may be tiny as strings (trillionth of the size of a proton) or spanning across light-years suggesting that the “Megaverse” contains innumerable “universes,” i.e., our universe (three dimensional) is one of many “membranes” (one of many bubbles) that “float” in a multidimensional “Megaverse” (hyperspace).

Cosmologists think that about 90 percent of the universe comprises invisible matter that emits or absorbs no light; it is inferred only through its gravity. *“He (Allah) has created the heavens without any pillars that you see”. (31-10).* Therefore we cannot explore the surroundings of hyperspace or even sense the existence of other “brane” worlds, possibly governed by different laws of Physics. *“All the thankful praises are to Allah, the (only) Originator of the heavens and the earth, Who made the angles messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things” (35-1).*

Even in our universe there are hundreds of billions of galaxies, each containing hundreds of billions of stars *“Verily, We (Allah) have adorned the near heaven with the stars” (37-6).* Our milky way is about 100,000 Light Years across and rotating. The stars in its spiral arms orbit around its center about once every several hundred million years. *“Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him (Allah)” (35-41).* *“With power did We (Allah) construct the heaven. Verily, We (Allah) are Able to extend the vastness of space thereof” (51-47).* *“And We have guarded it from every outcast satan” (15-17).* The nearest star is about 4 LYs or 23 million miles away. Other visible stars to the naked eye are about a few hundred LYs. The Sun is an infinitesimally small element among billions of stars of our Galaxy. The Earth is about 93 million miles from the Sun. The Pluto is about 40 times the distance from the Earth to the Sun. The distance when doubled represents

the largest dimension of our solar system- 7,344 million miles. Sun's light takes about 6 hours to reach Pluto. The light would take 90,000 years to go from one end to the other of the most compact group of our Galaxy. Half of the stars of our Galaxy, say about fifty billion, rotate slowly like our Sun, a characteristic that they are surrounded by planets i.e., their satellites, e.g. Barnard Star. However our Galaxy is only a very small part of the Heavens. Thus can anybody visualise the enormous vastness of even our (one) Universe?

Al-Quran has frequently referred to the earth, the Heavens: (Plurality of the Universes and Planetary systems.), things in the heavens, things on and in the Earth, things between the Heavens and the Earth: (Cosmic extragalactic material). *“The sun and the moon run on their fixed courses calculated with measured out stages for each”. (55-5).* *“Who (Allah) has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious (Allah)” (67-3).* *“And indeed We (Allah) created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.” (50-38).* *“Blessed is He (Allah) Who has placed in the heaven big stars, and has placed therein a great lamp and moon giving light.” (25-61).* *“And the heaven: He has raised it high, and He has set up the Balance” (55-7).*

Before Islam, man regarded manifestations of nature as “gods”. Arnold Toynbee described this lapse to “superstition”. It is only since last some centuries that the man started harnessing natural resources. It was in such a society that Abraham (A.S.) rejected the moon, the sun, the star and all the idols and found “Allah”. *“Thus did we (Allah) show Abraham the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.” (6-75).* To Moses (A.S.) Allah said, *“Verily, I am your Lord!” (20-12).*

According to Anguste Comte, man's intellectual development can be divided into three stages --- theological, meta physical and (logical) positivism, (based on physical observation and calculation). Modern science is however

making unification of the first and the last increasingly possible, as *theological positivism*.

The first verses revealed to Muhammad (SAW) show that God had that time moved forward the intellectual development of mankind to a point from where the new phase was launched with direct reference to the phenomena which were progressively going to be unfolded to the man in future (theological positivism):-*“Read: In the name of your Lord (Allah) Who has created. He has created man from a clot”*. (96-1 to 2). Even the new millenium is seized with the “Science” pertaining to the two basic phenomena revealed in these Ayat: i.e., Creation (of Megaverse) and Creation of Man (from a set of Genes-ALAQ).

The Promise of Allah is being fulfilled. Let the believers rejoice! Dr. Francis, Director National Human Genome Research Institute declared on 26 June 2000: “We have caught the first *glimpses* of our instruction book, previously known only to God”. It started 144 years ago with the work of an Austrian monk, Gregor Mendel. Waston and Crick mapped the structure of DNA in the early 1950s. It is an initial step to identify about 30,000 to 150,000 genes and place in correct order the 3.1 billion base pairs, or sub-units that make up human DNA (Dioxyribonucleic acid) consisting of four different sugars called *nucleotides* that interact with one another in specific ways: adenine (A), thymine (T), cytosine (C) and guanine (G)- *the alphabet of life!* i.e., the nucleotides put into a sequence (e.g. GATCATCCG etc.) determine how a living thing functions. Each nucleotide is composed of three sub-units: a nitrogen-containing compound, a sugar, and phosphoric acid. Geometrically, a gene is a double helix formed by the nucleotides, looking like a long inter twining ladder. It is a segment of DNA containing chemical instruction i.e., a “sentence” necessary to make a specific enzyme or other protein or replicate itself. The genetic code is the “Word” or “chemical spelling”, that turns a particular gene “on” or “off”, leading to a biological or functional effect (KALIMATULLAH= The Word of God. The Word “KUN”

is called KALIMATU ‘LHAZRAH= The Fiat of God when He said “Be” and it was). “*Verily, His (Allah’s) Command, when He intends a thing, is only that He says to it, “Be!” - and it is!*” (36-82) “*Verily, the likeness of Jesus before Allah is the likeness of Adam. He (Allah) created him from dust, then He (Allah) said to him: “Be!”- and he was.*” (3-59). “Hussain says by this expression is meant he who was born at the express “Fiat” of God (Thomas Patrick Hughes).

DNA has a large vocabulary storage -the number of “words” (just 1% the active DNA) if converted into an ordinary language will need a big library. The Human Genome is about 1.5 meters long and has 3 billion letters. The recombinant DNA infinitely increases this potential further. “*Say (O Muhammad SAW): “If the sea were ink for the **Words** of my Lord, surely the sea would be exhausted before the **Words** of my Lord would be finished, even if we brought like it for its aid*”. (18-109).

The combinations of “letters” encoded on DNA are sufficient to create every life form on Earth, from bacteria to all plants, and animals. Human body represents variants of DNA built by itself. Everything one can think, speak or do is “programmed” into the “one” original molecule. Each cell contains all of DNA’s infinite possibilities all the time. “*And everything they have done is noted in Records*”. “*And everything, small and big, is written down* (54-52 to 53). “*No calamity befalls on the earth or in “Yourselves” but it is inscribed in the Book of Decrees before We bring it into existence.* (57-22). “*And all things We (Allah) have recorded in a Book*”. (78-29). “*And that it is He (Allah) Who makes laugh, and makes weep*”. (53-43) “*Say: “Nothing shall ever happen to us except what Allah has ordained for us*”. (9-51). “*For such (believers) He (Allah) has written Faith in their hearts, and strengthened them with spirit (Ruuh) from Himself*”. (58-22) “*Then the angels called him (Zakariya (A.S.), while he was standing in prayer in a praying place: “Allah gives you glad tidings of Yahya (John), confirming the Word from Allah, noble, keeping*

away from sexual relations with women, a Prophet, from among the righteous". (3-39). This amply shows that human behavior is the function of the written "**Word**" of **Allah!** "(Remember) when the angels said: "O Mary Verily, Allah gives you the glad tidings of a **Word** from Him, his name will be the Messiah Jesus the son of Mary held on honour in this world and in the Hereafter, and will be one of those who are near to Allah." (3-39 45).

Any one cell from the body can produce any number of identical copies (clones). Amoeba as well as man are contained in the little DNA, which is not proportional to the complexity or size of an organism, e.g., a lily contains about a hundred times more DNA than a human being.

The nucleus of each cell has complete set (23) of chromosomes. Each chromosome of each species has a definite number and arrangement of genes (strand of DNA). The coding portions are called **exons** and the noncoding (junk) as **introns** (although necessary for proper functioning of the genes). Genes located in reproductive cells pass their information to the next generation. Although the scientists have unraveled the sequence of 97% of the Genome's "letters" and "words" but they know the order of only 53 percent of them. It is only this partial understanding of the Genome which has created so much jubilation! The mystery is still more confounded than unraveled! When scientists had reached the stage of breaking the "atom" they thought that they had almost reached the end of physics. But after decades they realised that it was just a beginning of a long journey into the vast world of atom.

DNA builds **RNA (Ribonucleic Acid)** which is its nearly identical twin and active counterpart. "RNA is like active knowledge, in comparison to DNA's silent intelligence". DNA works from "memory" and can also produce new chemicals, e.g., when a new antibody enters the system to which it was never before exposed. Consequently, when we know the exact "misspelling" we can "graft" a correct spelling onto the targeted gene to cure or correct it. RNA leaves the nucleus and links up with

protein-making units within the cell (**Ribosomes**). The RNA and Ribosomes interact to assemble amino acids based on the instruction from the DNA code. RNA produces more than 2 million proteins that actually build and repair the body. "Whatever of good reaches you is from Allah; But whatever of evil befalls you, is from yourself", (4-79) Living body is new every moment! That is the dilemma confronting the scientists!

DNA can be obtained through blood samples, excretions or even the tiny skin flakes. Genes can be seen only through special electronic microscopes. Reykjavik company plans to cross-reference health care records with genealogical and genetic databases tracing family relationships of not only almost every Iclander alive, but nearly everyone who lived their for centuries past. "Say: (O Muhammad SAW) "He (Allah) will give life to them Who (Allah) created them for the first time! And He is the All-knower of every creation!" (36-79). "On the Day when Allah will resurrect them all together and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things". (58-6). In genetic terms every individual is 99.8 per cent the same as every other. Mountain View Corporation is working to identify even still smaller changes that make one person different from another, called **Single Nucleotide Polymorphisms (SNPs, pronounced "snips")**, which represent interchanging of basic components of DNA, e.g. "A" becoming a "T" or a "G" or a "C". New Haven Genaissance Pharmaceuticals is taking the SNP research still further into collections of differences in genes known as "haplotypes" possibly to identify precise genetic 'bar codes' that influence individual responses to drugs.

The strange phenomenon of heredity is too fascinating. Hippocrates thought that "instructional particles" were developed in the adult body, whereas Aristotle visualised that they were constant and inherent in gametes- (the 'sex cells' though not known at that time). DNA itself is the stablest chemical in the body, which

makes inheritance possible. Nothing is lost in DNA. *“The Sentence that comes from Me (Allah) cannot be changed, and I am not unjust to the slaves”*. (50-29).

Over 98 per cent of our genes are identical to that of a chimp and close to that of a mouse. This very small variation makes the whole world of difference! *“Those who incurred the Curse of Allah and His Wrath, and those of whom He transformed into monkeys and swines, and those who worshipped Evil (Taghut); such are worse in rank and far more astray from the Right Path”*. (5-60) *“And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We (Allah) said to them: “Be you monkeys, despised and rejected”*. (2-65). *“O you who have been given the Scripture! Believe in what We (Allah) have revealed confirming what is with you, before We efface faces and turn them hindwards, or curse them as We cursed the Sabbath-breakers”* (4-47). *“To transfigure you and create you in (forms) that you know not”* (56-61).

Two chromosomes “unite” to form a “zygote” at the moment of conception. *“And Allah did create you from dust, then from semen droplet then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah”* (35-11). DNA’s dynamism is not visible in its material makeup. Although the wonder “inside” the cell is no less amazing, but the greater wonder “outside” is more flabbergasting that who coordinates subsequent multiplication into and activities of the two, four and so on and who decides which each of the cell will ultimately be responsible for the “development” of separate systems e.g., sight, hearing, etc. *“It is He (Allah), Who has created for hearing (ears), eyes (sight), and hearts (understanding)”* (23-78). *“Who (Allah) made everything He has created good and He began the creation of man from clay. Then He made his offspring from semen of despised water. Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing (ears), sights (eyes) and*

hearts. Little is the thanks you give!” (32-7 to 9). *“Verily, We created man in the best stature (mould)”* (59-4). Soon the scientists may have to admit that there is yet some other Super-Natural “Act”, the Ultimate Eternal Truth, which holds the control board of the “machine” seemingly placed on the “Auto-mode”. *“But you cannot will, unless Allah will”* (76-30). *“And indeed We (Allah) have created man, and We know what his “ownself” whispers to him. And We are nearer to him than his jugular vein”* (50 16). The “Genome” might lead closer to understanding “NAFS” operation under the Decree of Allah (AMR i.e. Ruuh) inspired into it. *“They ask thee concerning the Spirit, say: “The Spirit is of the **Command** of my Lord of Knowledge, it is only a little that is communicated to you”* (17-85). Some scholars have translated “NAFS” as “Soul”, “body”, “mind”, “person” etc. “NAFS” is used to denote the reflective meaning (VHQ, IQRA). “SELF” however conveys fuller meaning more closely.

Computer uses electrical impulses separated from one another by empty gaps, as coded data based on 1 and 0. The human brain also uses coded information, but the gaps in between do not seem to be empty. It is still a hidden vast world of mystery and wonder. Humans do not use their full intelligence. William James thought that we use only 5 percent of our intelligence. The brain does not just send impulses travelling in straight lines down the trunks (axons) but it freely transmits intelligence through out the entire body through intelligent chemicals (Neurotransmitters and Neuropoplites). Amazingly these are not only made by the brain, whose function is to think, but by the immune system”, also whose primary role is to protect from disease. The floating “intelligence” - as against being localised in the brain” only - i.e. “stream of consciousness” is possessed by the DNA in every cell. Al-Quran does not localize intelligence in brain as is evident from the words used in this regard. [(“FUWAD”= “enlightened heart” (Mufridatul Quran), mind (F.Steingass), SADR = Prim, Chest, Breast, Thorax (ALMAWRID), Foremost or Upper part of anything

(F.S.). QALB = Center, Core, Kernel, Marrow, (F.S.)]. Dr. Pert, Director of the Brain Bio-Chemistry Division at the National Institute of Mental Health, pointed out that it is quite arbitrary to say that a biochemical like DNA or a neurotransmitter belongs to the body rather than the mind. DNA is almost as much knowledge as it is matter. Dr. Pert refers to the entire “**mind-body**” system as a “network of information” and prefers to use one term for both --- **bodymind.**”

Fruit flies sing in the evening to call their mates quite rhythmically. Ronald Konopka, a research professor at Clarkson University, first linked this rhythm to the “per gene” (per = “periodic”). When it mutates, it produces faster or slower intervals between calls. Each kind of fly “**times**” its existence to a different length of day. All animal behaviour and functions are inspired (programmed) by Allah. “*And your Lord inspired the bee, saying: “take you habitations in the mountains and in the trees and in what they erect”. (16-68).* The fruit fly does not care when the **sun rises or sets**; when its song changes, the day changes. Its **sense of time comes from within. activated by the “per gene”**. A similar effect is seen in *man if confined to a cave where he cannot see the sun and a clock. He will sleep and wake up on a regular cycle not of 24 hours but generally of 25 hours this seems to be the daily or circadian rhythm that DNA builds into him.* This is a partial scientific observation under the given conditions. Much bigger phenomena however offer open invitation to all for reflection e.g. “(Remember) when the young men fled for refuge to the Cave. They said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!” “Therefore, We (Allah) covered up their hearing in the Cave for a number of years”. “Then We (Allah) raised them up that We might test which of the two parties was best at calculating the time period that they had tarried”. (18-10 to 12). “And you might have seen the sun, when it rose, declining to the right from their Cave and when it set, turning away from them to the left while they lay

in the midst of the Cave. That is of the Signs of Allah” (18-17).

Michael Young of Rockefeller University, and Konopka jointly discovered that the “per gene” codes certain proteins in the cell that regulate rhythm making the day seem long or short to the fly. These have also been found in human beings. DNA manipulates rhythms, or vibrations, that we decode into time. Other vibrations are decoded into light, sound, texture, smells, etc. Sir Arthur Eddington calls all these “fancies of the mind”, i.e. our sensory input is only a single transmitted to us via DNA - abstract vibrations appearing “real” events in time and space with the capability to, “Sense” very minute variation. “By the “self” (NAFS) and Him (Allah) Who perfected him in proportion;” “Then He showed him what is wrong for him and what is right for him”. (91-7 to 8). “And shown him the two ways (good and evil)?” (90-10). If a gene can regulate time besides “self”, then it can possibly regulate space, too. Subjectively, time and space depend on one’s own participation. According to Einstein there is no fixed time in the relative world. Biological process (aging) depends upon how fast one travels in space. “He (Allah) manages and regulates affair from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning” (32-5). “God knows best and time will show” (F.Steingass).

Matter can be described in terms of energy (frequency) corresponding to a type of particle. Can this lead to the micro-marriage of micro-wave with the micro-thread of life (DNA) on the platform of a chip? Can the Sciences like Physics and Biology unify through the language of Chemistry? There is yet another revolution taking place from Electronics to Photonics. Will the Crisscross unifications be possible through Photons?

“Allah is the light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the

west whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom he wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything". (24-35).

Other challenges which still exist before man are the unification of facts about life and death (Dead? "matter" and living "Self"). Some scientists believe that the molecular clock is a sort of chemical code imprinted on the DNA, which is read in sequence from the moment of conception till death. But who regulates it?! *"For every news there is a reality and you will come to know" (6-67).*

Prophet Muhammad (SAW) said: "All of the Prophets were given such miracles as inspired people to believe. And the miracle that I have been given is the Quran" - (Bukhari).

"Nay! This is a Glorious Quran. In a Tablet Preserved" (8521 to 22). "And Verily, it is in the Mother of the Book with Us, (Allah) indeed Exalted, Full of Wisdom" (43-4).

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THE TESTAMENTS

The Revelation

“The Journey of guidance started by the Prophet Adam, which was also the starting point of humanity, made its way through the ages supplemented by the teachings of the subsequent prophets. The religious instructions were simple and easy in the beginning as humanity was in its childhood; too young to bear the burden of extensive worships and religious practices. No divine books, no written instructions. The history of religion shows that Allah gradually increased the burden of religious responsibility for mankind conforming with the age and maturity of humanity. The first written instructions, as known from the Qur'an, were sent to the father of the Prophets Ibrahim:

“This (the subject discussed above) is in the early scriptures, the scriptures of Ibrahim and Musa”.(87:191)

“As humanity entered its adolescence and was capable of bearing the burden of substantial divine commandments, Prophet Musa was sent with Torah, which was made source of guidance from that time to time of the last of all Prophets, Muhammad S.A.W”.

“The sacred writings of the Jews and the Christian Church are collectively known as the Bible. The scriptures of Christianity and Judaism do not have the original or a single text, written down as was revealed.

“I may not be misunderstood for not mentioning Injil, the book revealed to the Prophet Isa A.S. The Injil (Gospels) was not meant to override the teaching of the Torah, rather it was revealed to correct and renovate the practices and teachings of the original Torah. The Jewish people had lost the original Torah and had built a new edifice of Judaism based on oral tradition and conjectures. Prophet Isa A.S. was a Jew himself and invited Jewish community to the original commandments of the Torah. Christianity as a separate religion from Judaism has no support from divine sources.” _ Muhammad Wali Raazi.

The Bible

The Bible of the Church comprises two collections--- the Old Testament (Al-Ahdul 'Atiq) and the New Testament (Al-Ahdul Jadeed).

The Old Testament

The Old Testament has three divisions---- Law, Prophets and Writers, covering 24 (in the traditional Jewish reckoning) or 39 documents (in the conventional Christian reckoning). The Old Testament appears as a literary monument to the Jewish people from its origin to the coming of Christianity. It consists of the Books written, completed and revised between the 10th and the 1st Centuries B.C.

The New Testament

The New Testament comprises 27 documents, written within the century following the departure of Jesus. There are generally accepted five narrative works: the 4 Canonic (Mark's, Mathew's, John's, Luke's) Gospels, the Acts of the Apostles, 21 letters (13 by Paul) and the Apocalyptic Book of Revelation [(A genre of Jewish and Christian literature, called after the Apocalypse (meaning unveiling), the New Testament Revelation to John. The apocalyptic literature claims to disclose matters inaccessible to normal knowledge, such as the mysteries of outer space or (more especially) those of the future often in symbolic language. Mainly it represents the preaching and teaching in the light of which Old Testament has traditionally been interpreted in the churches).]

The Collection and Compilation of the Scripture

The books of the Old Testament were written in several languages, corrected, compiled and completed within the light of later events or special requirements, at distant periods, much after the original revelation and over a period of more than 900 years. Before collection into a book, they existed as a folk tradition, relied entirely upon

human memory, through singing. Thus different archives containing material on revelation mixed with historical and other events, e.g., contracts, letters, lists of personalities (judges, high city officials, genealogical tables, lists of offerings and plunder) all needed careful editing. Consequently the Old Testament is a disparate mixture of reality and legend.

JUDAISM has its Holy Book - the HEBRAIC BIBLE: It differs from the Old Testament of Christians, which includes several books which did not exist in Hebrew. But the Old Testament is substantially the Hebrew Bible. There are, however, differences of practice and doctrine among Christians about the inclusion of the Apocrypha-books not found in the Hebrew Bible but mostly (though not entirely) belonging to the Septuagint.

Septuagint: The Greek translation of the Hebrew BIBLE, began at Alexandria in the 3rd century BC for the benefit of the Greek-speaking Jewish community in that city. The Pentateuch (the first five books) was translated first: according to tradition its translators were 70 or 72 elders of Israel (hence the title of the version, from Latin septuaginta, "70"): Since the first century CE the Septuagint has been standard version of the Hebrew Bible for Greek speaking Christians.[I: 146-62; 6: I, 141-9, 159-79] (page 291 DOR).

In Israel, as elsewhere also, poetry about events of history preceded prose. The narration was passed down from family to family and as a loose account of historical events. The same is the position of the following:

- Psalms (ZABUR, it occurs in Quran three times) of David (A.S.)
- Maxims and Proverbs.
- Words of blessing and curse
- The laws decreed by the Prophets on reception of their Divine mandate.

It is believed that after the settlement of Jewish people in Cann'an, at the end of the 13th Century B.C. they used writing in order to preserve the traditions but they

lacked complete accuracy, e.g., in the case of LAWS (The TEN COMMANDMENTS), written in (two) versions i.e. (i) EXODUS (20, 1-21) and (ii) DEUTERONOMY (5, 1-30) although they are the same in spirit but the variations are obvious.

The first incomplete writings pertain to the period when writing flourished at the beginning of Israelite Monarchy (around 11th Century B.C.) There were royal household Scribes. During 10th Century B.C. YAHVIST text of the PENTATEUCH was written which is the backbone of the first five books. The YAHVIST text deals with the origins of the world up to the death of Jacob (A.S.). It belongs to the JUDAH- the Southern Kingdom. Later the "ELOHIST" text and "SACERDOTAL" versions, were added. From the end of 9th Century B.C. till after the 2nd deportation to Babylon, there were many Prophets (A.S.) and there works (Books) pertain to that period.

In 721 B.C. the fall of SAMARIA put an end to the kingdom of Israel. The JUDAH took over the religious heritage. The YAHVIST and the ELOHIST texts of the PENTATEUCH were fused into a single Book- the TORAH. The DEUTERONOMY was written at this time. The post-exilic Jewish community formed a temple-state, with the completed Hebrew law Book (Torah), as its constitution.

Around 3rd Century B.C. there were said to be at least 3 forms of the Hebrew Text:

- The Masoretic Text.
- The Text which was partly used for the Greek translation, and
- SAMARITAN PENTATEUCH

In the 1st Century B.C. there was an effort for a single text. But it was only after 1st century A.C. that the BIBLICAL TEXT was definitely established, i.e. about 14 centuries after Moses (A.H.)

A Papyrus of the TEN COMMANDMENTS of the 2nd Century A.C. presents variations from the classical text besides a few fragments from the 5th Century A.C. (Geniza

of Cairo). From different versions the specialists pieced together the so called "middle - of - the - road" texts_ i.e. compromises between different versions.

In 1854 A.C. four sources were recognized:

- The YAHVIST version __ 9th Century B.C. written in JUDAH.
- The ELOHIST version __ written in Israel.
- DEUTERONOMY __ 8th Century B.C.
- SACERDOTAL version __ 6th Century B.C. from the period of Exile or after it.

Thus the arrangement of the sources of the text of the PENTATEUCH spans over at least three centuries.

The PENTATEUCH (the Greek adjective meaning "consisting of five scrolls") designates the work in 5 parts:

- GENESIS
- EXODUS
- LEVITICUS
- NUMBERS
- DEUTERONOMY

These are the five primary elements of collection of 39 volumes of the Old Testament. This group of texts deals with the origins of the world up to the entry of Jewish people into Canaan, the land promised to them after their exile in Egypt, until the death of Moses (A.S.).

TORAH provides general framework for the provisions for religious and social life__ hence the name__ i.e. the LAW. The title given in the Quran (Surah 3-3) for the revelations made to Moses (A.S.). In the Dictionary of Islam, Thomas Patrick Hughes has quoted "The author of the Kashfu'z-Zunun (the bibliographical dictionary of Haji Khalifah), as "The Taurat is the inspired book which was given to Moses, and of which there are three well-known editions. (I) The Tauratu's-Saba'in, the Torah of the Seventy, which was translated from the Hebrew into Greek by seventy-two learned Jews. (It is admitted by Christian writers that the Law i.e. the Pentateuch, alone was translated first). It has since been translated into Syriac and Arabic. (2)

The Tauratu'I-Qarra'in wa Rabbaniyin, the Taurat of the learned doctors and rabbins. (3) The Tauratu's-Samirah, 'The Samaritan Pentateuch'." (page 629-630 DOI) Instead of accepting revelation as the basis, The New Testament ascribes the authorship to Moses (A.S.)__ Paul in his letter to the Romans (10,5), quoting from LEVITICUS, and John in his GOSPEL (5, 46-47), asserts this.

Multi-lingual collections have also been produced which juxtapose HEBREW, GREEK, LATIN, SYRIAC, ARAMAIC, ARABIC versions, e.g. WALTON BIBLE ____ London 1657.

Second VATICAN Council published the text after three years efforts (1963-65) expressing reservations about the "Books of the Old Testament" which "contain material that is imperfect and obsolete".

ZABUR. Pl. zubur. Also zubur, pl of zibr. From the Heb. Zimrah, "a psalm or chant" (Psa. Ixxx 5) The title given to psalms of David in the Qur'an, where it occurs only times: Suratu 'n-Nisa (iv) 161 : (and to David We (Allah) gave Psalms (Zaburan)." Surah 'l-Mir'aj (xvii) 57 : "And Psalms (Zuburan) We (Allah) gave to David." *Suratu 'l-Ambiya'* (xxi) 105: *"And now, since the exhortation (zikr) was given have We (Allah) written in the psalms (fil z-zaburi) that My servants the righteous shall inherit the earth"*.

The Gospels

The Gospel is the life and teaching of Jesus as recorded in the first four books of the New Testament. So far compilation of Gospel is concerned, it is relatively comparable to the "Hadith" in Islam. The Gospels were written decades after Jesus. They bear witness to events in the past. In the middle of 2nd Century A.C. SAINT JUSTIN called the GOSPELS AS "MEMORIES OF THE APOSTLES"

Sometimes word "INJIL" in Islam has been used both for Bible and the Gospels. Earlier word "INJIL" was used in Quran, Hadith (Traditions) and all Islamic literature

for the revelations made by Allah to Jesus (Isa, A.S.). But subsequently it came to be applied to the New Testament. The word "INJIL" occurs twelve times in the Quran e.g.:-

"He (Allah) has sent the Book (i.e. the Quran) in Truth confirming what was before it, and has revealed the Law (Torah) and the Gospel (Injil)" (3-3).

The degree of authenticity of these Books requires examination of the circumstances under which they were composed and historical process through which they have reached us. The authors of the four CANONIC GOSPELS were not the direct witnesses of the events they relate. They are based on numerous indirect human accounts.

"When one refers however to the works written by clergymen, not meant for mass publication, one realizes that the question concerning the authenticity of the Books in the Bible is much more complex than one might suppose a priori".

The Historical Background

From the time Jesus (A.S.) left, to the second half of the 2nd Century, there was a struggle between two factions. One which emerged as PAULINE CHRISTIANITY and the other JUDEO-CHRISTIANITY. [Some e.g., Evangelists believe both in Moses (A.S.) and Jesus (A.S.).] The 1st supplanted the 2nd slowly.

It is essential to understand the struggle between communities that formed the background against which the Gospels were written. The Gospels appeared at the time of fierce struggle between the (two) communities.

The GOSPELS did not become known until fairly late, although they were completed at the beginning of the 2nd Century A.C. Christianity has not accepted all the writings and has made incisive cuts in the profusion of books relating to the life and teachings of Jesus. It has preserved only a limited number of writings in the New Testament. In Roman Catholicism and Orthodox Churches the revelation of scripture has to be understood through the tradition of the churches.

In the early centuries of the Church the problem of the vast number of Gospels had to be decided. Only four of these were proclaimed official or CANONIC – although they also do not agree on many points – the rest were concealed; hence the term "APOCRYPHA". Since the Councils held in the 4th Century, the Church issued the list of ratified Holy Books.

"The Canon of the Bible is the list of books acknowledged by SYNAGOGUE and CHURCH as uniquely authoritative. The three divisions of the Hebrew Bible – the Law, Prophets, and Writings – may represent three stages by which it received 'canonical' recognition. The main content of the Hebrew canon was recognized before the beginning of the Christian era, but it was re-examined and finally 'closed' by the rabbis at Jamnia between 70 and 100 CE. The Christian canon of the Old Testament was wider than the Hebrew Bible; it also included documents of SEPTUAGINT and others. The main outlines of the New Testament Canon were fixed during the 2nd century, largely through the controversy over Marcionism. There were disagreements over the inclusion or exclusion of some of the documents, notably Hebrews and Revelation. But the traditional canon of 27 books was widely agreed by 367 CE". (Page 76 DOR) 35 Between 70 A.C. and 110 A.C. the GOSPELS of MARK, MATHEW, LUKE and JOHN were produced. However they are not the first written Christian documents. PAUL's letters are much earlier.

The Authors of the Four Gospels

Mathew was well known as a "customs officer employed at the toll gate or customs house". He spoke Aramaic and Greek. Mark was Peter's colleague. Paul says Luke was the "dear physician", information on him is precise. John, the Apostle, was always near to Jesus. He was son of Zebedee, fisherman of the Sea of Galilee.

Paul is the most controversial figure in Christianity. He was considered to be a traitor. He had not met Jesus

(A.S.) during his life time and he proved his legitimacy by declaring that Jesus(A.S.) raised from the dead, had appeared to him on the road to Damascus.

The Four Gospels

MARK: Mark's is the shortest of the four Gospels. It is the Oldest. He is considered to be an Apostle's disciple. **MATHEW:** Mathew's is the prolongation of the Old Testament. It was written to show that "Jesus fulfilled the history of Israel". He constantly refers to quotations from the Old Testament. The origins of the Mathew's Gospel may be placed in the tradition of a Judeo-Christian community who "was trying to break away from Judaism while at the same time preserving the continuity of the Old Testament". There are also political factors in it - e.g., desire/prayers against Roman occupation of Palestine. Mathew is no longer considered to be an Apostle. He borrowed heavily from Mark's Gospel. **LUKE:** For some he is a "Chronicler" and to others a "true novelist". In his writings he has implied that he was not the eye witness. He was a cultivated Gentile convert to Christianity-his attitude towards the Jews is, therefore, apparent. **LUKE** used **MARK's** and **MATHEW's** Gospels. It seems that he witnessed the siege and destruction of Jerusalem by Titus's Armies in 70 A.C. The **GOSPEL** probably dates circa 80-90 A.C. **JOHN:** John's Gospel is radically different from the other three-a unique Book, different in the arrangement and choice of subject, description, speech, style, chronology, geography, theological outlook etc. The authorship is controversial on account of the question of his being eyewitness, age, etc. The historical value of his stories has been contested to a great extent. The discrepancy between them and the other three is quite obvious. He chose certain stories suitable for illustrating his own theories. Certain descriptions of other Gospels are missing and in contrast some stories are unique to this one only.

The Gospel Of Barnabas

After adopting **TRINITY** at the Council of Nicene in 325 A.C. all other literature containing any reference against this Creed (i.e. based on Monotheism) was declared unlawful and destroyed forcibly. People in possession of the banned material were severely persecuted. But there were still some records/archives which were retained/maintained by high priests. These are not supposed to be read by the people of common knowledge. The discoverer of the original manuscript of the Gospel of Barnabas was a Christian monk, Fra Marino. He accidentally met with the writing of Iraneus(among others) "wherein he speaks against St.Paul alleging for his authority, the Gospel of St.Barnabas." He therefore became interested in finding this Gospel. He became very intimate with Pope Sixtus V. One day as they were together in his library and the latter was asleep and "he to employ himself reaching down a book to read" found the Gospel he was looking for.

The Gospel of Barnabas contains the history of Jesus Christ from his birth to his ascension and most of the circumstances of the other four Gospels.

Some Variations in the Gospels:

Verses common to: All three synoptic	330
MARK and MATHEW	178
MARK and LUKE	100
MATHEW and LUKE	230
Verses Unique to: MATHEW	330
MARK	53
LUKE	500

There are different versions of the same event in different Gospels. Neither Mathew nor John speaks of Jesus' Ascension. Luke in his Gospel places it on the day of resurrection. Mark mentions it without giving a date.

Some contradictions and improbabilities in the Gospels are found in the following:-

- Genealogy

- Description of the Passion
- JOHN'S does not describe EUCHARIST
- Appearance of Jesus (A.S.) raised from the dead
- Ascension of Jesus (A.S.)
- Jesus (A.S.)'s last dialogue
- The paraclete of John's Gospel

There are some incompatibilities of the Old Testament and Science e.g. :-

- the creation of the world and its stages
- the date of the creation of the World
- the date of appearance of the man on the Earth
- the description of the Flood
- the life span of the man

e.g. GENESIS (6,3): YAHVIST text and GENESIS (11, 10-32): Sacerdotal VERSION mention the life span of Man as "his days shall be hundred and twenty years". (The 10 descendants of Noah (A.S.) are reported to have life span ranging from 148 to 600 years).

“There is no evidence in the Quran, or in the Traditions that Muhammad (Peace be upon him) has ever seen or was acquainted with the New Testament”... This is all the more remarkable because the Old Testament history and its leading characters are frequently mentioned in the Quran” (Dictionary of Islam) *Thomas Patrick Hughes, Page 433.*

Al-Quran

Al-Quran is the Revelation made to Muhammad (SAW) which was immediately taken down, by the secretaries, and then memorized and recited by the faithful. Muhammad (SAW) himself arranged the same into Surahs and gave their titles based on some word which occurs in the chapter. These were collected and compiled unanimously soon after his death. Quranic Revelation confirms most of the important data found in the Hebraic Bible and the Gospels.

The Quran is a Fact. Science is ever progressing. The Science has, however, provided many explanations to the phenomena mentioned in the Quran, e.g. genetics have recently rekindled the faith that Allah is Ever All-Powerful to create and recreate living things in many more manners as He may please, e.g. the birth of Jesus (A.S.) in the absence of a biological father. But the science and the scientists have each their own limitations. Science does not still have any explanation of many facts and processes mentioned in the Quran.

Preservation of the Quran

According to Al-Bukhari (Sahihul Bukhari) Zaid ibn Sabit relates: "Abu Bakr sent a person to me, and called me to him at the time of the battle with the people of Yamamah, and I went to him and Umar was with him and Abu Bakr said to me, "Umar came to me and said, 'Verily a great many of the readers of the Qur'an were slain on the day of the battle with the people of Yamamah and really I am afraid that if the slaughter should be great, much will be lost from the Qur'an because every person remembers something of it and, verily, I see it advisable for you to order the Qur'an to be collected into one book. I said to Umar, how can I do a thing which the Prophet has not done? He said, I swear by God this collecting of the Qur'an is a good thing. And Umar used to be constantly returning to me and saying: you must collect the Qur'an till at length God opened my breast so to do and I saw what Umar had been advising. And Zaid ibn Sabit says that Abu Bakr said to me, "You are a young and sensible man and I do not suspect you of forgetfulness, negligence, or perfidy and verily you used to write for the Prophet his instructions from above; then look for the Qur'an in every place and collect it. I said I swear by God that if people had ordered me to carry a mountain about from one place to another, it would not be heavier upon me than the order which Abu Bakr has given for collecting the Qur'an." I said to Abu Bakr "How do you do a thing which the Prophet of God did not?" He said, "By God, this

collecting of the Qur'an is a good act". And he used perpetually to return to me until God put it into my heart to do the thing which the heart of Abu Bakr had been set upon. Then I sought for the Qur'an and collected it from the leaves of the date and white stones and the breasts of people that remembered it, till I found the last part of the chapter entitled Tauba (Repentance), with Abu Khuzaimah al-Ansari and with no other person. These leaves were in the possession of Abu Bakr, until God caused him to die; after which Umar had them in his life time, after that they remained with his daughter, Hafsa; after that Usman compiled them into one Book. Anas ibn Malik relates: Huzaifah came to Usman and he had fought with the people of Syria in the conquest of Armenia and had fought in Azurbaijan, with the people of al-Iraq and he was shocked at the different ways of people reading the Qur'an. And Huzaifah said to Usman "O Usman, assist this people before they differ in the Book of God just as the Jews and Christians differ in their books." Then Usman sent a person to Hafsa ordering her to send those portions which she had and saying "I shall have a number of copies of them taken and will then return them to you." And Hafsa sent the portions to Usman and Usman ordered Zaid ibn Sabit, Ansari and Abu'llah ibn az-Zubair and Sa'id ibn Alias, and Abdu'r Rehman ibn al-Haris ibn Hisham and these were all of the Quraish tribe except Zaid ibn Sabit and Usman. And he said to the three Quraishites "when you and Zaid ibn Sabit differ about any part of the dialect of the Qur'an then do ye write it in the Quraish dialect because it came not down in the language of any tribe but theirs." Then they did as Usman had ordered; and when a number of copies had been taken, Usman returned the leaves to Hafsa and Usman sent a copy to every quarter of the countries of Islam and ordered all other leaves to be burnt and Ibn Shahab said" Kharijah son of Zaid ibn Sabit informed me, saying 'I could not find one verse when I was writing the Qur'an which verily, I heard from the Prophet; then I looked for it

and found it with Khuzaimah and entered it into the Suratu'l Ahzab. '"

"Sir William Muir (the vehement critique of Islam) remarks in his Life of Mahomet (Muhammed S.A.W.): "The original copy of the first edition was obtained from Haphaa's (Haffaah) depository and a careful recension of the whole set on foot. In case of difference between Zaid and his coadjutors, the voice of the latter, as demonstrative of the Coreishite idiom, was to preponderate and the new collation was thus assimilated to the Meccan dialect, in which the Prophet had given utterance to his inspiration. Transcripts were multiplied and forwarded to the Chief cities in the empire and the previously existing copies were all by the Caliph's command, committed to the flames. The old original was returned to Haphaa's custody.

"The recension of Othman (Usman) has been handed down to us unaltered. So carefully, indeed, has it been preserved, that there are no variations of importance-we might almost say no variations at all , amongst the innumerable copies of the Coran scattered throught the vast bounds of the empire of Islam.

"Contending and embittered factions, taking their rise in the murder of Othman himself within a quarter of a century from the death of Mahomet (Muhammed S.A.W.), have ever since rent the Mahometan (Muhammed S.A.W.) world. Yet but one Coran has been current amongst them; and the consentaneous use by them all in every age up to the present day of the same Scripture, is an irrefragable proof that we have now before us the very text prepared by command of the unfortunate Caliph. There is probably in the world no other work which has remained twelve centuries (now more than 14 centuries) with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and diacritical signs. But these marks were invented at a later date. "They did not exist at all in the early copies, and can hardly be said to affect the text of Othman. Since then we possess the undoubted text of Othman's recension, it

remains to be inquired whether that text was an honest reproduction of Abu Bakr's edition with the simple reconciliation of unimportant variations. There is the fullest ground for believing that it was so. No early or trustworthy traditions throw suspicion of tampering with the Coran in order to support his own claims upon Othman". "First when Othman's edition was prepared, the unity of Islam was still complete and unthreatened. Second: On the other hand Ali from the very commencement of Othman's reign, had an influential party of adherents....," Who would not have allowed this. Third: At the time of the recension there were still multitudes alive who had the Coran, as originally delivered, by heart.. ..." "All of these sources must have proved an effectual check upon any attempt at suppressions". Fourth: Ali himself soon succeeded to the Caliphate...., would not have tolerated a mutilated Coran...No hint was dropped of any alteration or omission. We may then safely conclude that Othman's recension was what it professed to be a reproduction of Abu Bakr's edition, with a more perfect conformity to the dialect of Mecca and possibly a more uniform arrangement of its parts,- but still a faithful reproduction. The most important question yet remains, viz Whether Abu Bakr's edition was itself an authentic and complete collection of Mahomet's (Muhammed S.A.W) Revelations. The following considerations warrant the belief that it was authentic and in the main as complete as at the time was possible. "First- we have no reason to doubt that Abu Bakr was a sincere follower of Mahomet (Muhammed S.A.W) and an earnest believer in the divine origin of the Coran. His faithful attachment to the prophet's person, conspicuous for the last twenty years of his life and his simple consistent and unambitious deportment as Caliph, admit no other supposition. Firmly believing the revelations of his friend to be the revelations of God Himself, his first object would be to secure a pure and complete transcript of them. A similar argument applies with almost equal force to Omar and the other agents in the revision. The great mass of Mussulmans

were undoubtedly sincere in their belief. From the scribes themselves, employed in the compilation, down to the humblest believer who brought his little store of writing on stones or palm-leaves, all would be influenced by the same earnest desire to reproduce the very words which their prophet had declared as his message from the Lord. And a similar guarantee existed in the feeling of the people at large, in whose soul no principle was more deeply rooted than an awful reverence for the supposed word of God. The Coran itself contains frequent denunciations against those who should presume to 'fabricate anything in the name of the Lord,' or conceal any part of that which He had revealed. Such an action represented as the very worst description of crime, we cannot believe that the first Moslems, in the early ardour of their faith and love, would have dared to contemplate. "Second__ The compilation was made within two years of Mahomet's (Muhammed S.A.W.) death. We have seen that several of his followers had the entire revelation(excepting, perhaps, some obsolete fragments) by heart; that every Moslem treasured up more or less some portion in his memory; and that there were official Reciters of it, for public worship and tuition, in all countries to which Islam extended. These formed an unbroken link between the Revelation fresh from Mahomet's (Muhammed S.A.W.) lips, and the edition of it by Zaid. Thus the people were not only sincere and fervent in wishing for a faithful copy of the Coran; they were also in possession of ample means for realizing their desire and for testing the accuracy and completeness of the volume placed in their hands by Abu Bakr. "Third.__ A still greater security would be obtained from the fragmentary transcripts which existed in Mahomet's (Muhammed S.A.W.) life-time and which must have greatly multiplied before the Coran was compiled. These were in the possession, probably of all who could read. And as we know that the compilation of Abu Bakr came into immediate and unquestioned use, it is reasonable to conclude that it embraced and corresponded with every extant fragment, and therefore by common consent,

superseded them. We hear of no fragments, sentences or words intentionally omitted by the compilers, nor of any of that differed from the received edition. Had any such been discoverable, they would undoubtedly have been preserved and noticed in those traditional repositories which treasured up the minutest and most trivial acts find saying of the Prophet. "Fourth. The contents and arrangement of the Coran speak forcibly for its authenticity. All the fragments that could possibly be obtained have with artless simplicity been joined together. The patchwork bears no marks of a designing genius or a moulding hand. It testifies to the faith and reverence of the compilers and proves that they dared no more than simply collect the sacred fragments and place them in juxtaposition. Hence the interminable repetitions; the palling reiteration of the same ideas, truths and doctrines; hence scriptural stories and Arab legends told over and over again with little verbal variation; hence the pervading want of connection and the startling chasms between adjacent passages. Again the frailties of Mahomet's (Muhammad S.A.W.) supposed to have been noticed by the Deity, are all with evident faithfulness entered in the Coran... The editor plainly contended himself with compiling and copying out in a continuous form, but with scrupulous accuracy the fragmentary materials within his reach. He neither ventured to select from repeated versions of the same incident, nor to reconcile differences, nor by the alteration of a single letter to connect abrupt transitions of context nor by tampering with the text to soften discreditable appearances. Thus we possess every internal guarantee of confidence. It is sufficient for us to know that in Othman's revision recourse was laid to the original exemplar of the first compilation, and that there is otherwise every security, internal and external, that we possess a text the same as that which Mahomet (Muhammed S.A.W.) himself gave forth and used". (Life of Mahomet, new ed., p 557 et seqq) A D.O.I. by Thomas Patrick Hughes.

The various readings (Qira'ah) in the Qura'n are not such as are usually understood by the term in English

authors, but different dialects of the Arabic language. These seven dialects are called in Arabic Saba'tu Ahruf, and in Persian Haft Qira'at.

The Division of the Qur'an

The Qur'an, which is written in the Arabic language, is divided into: Harf, Kalimah, Ayah, Surah, Ruku', Rub, Nisf, Suls, Juz', Manzal.

- Harf (pl. Huruf) Letters
- Kalimah (pl. Kalimat) words
- **Ayah** (pl. Ayat) Verses: Ayah is a word which signifies "sign". It was used by Muhammad for short sections or verses of the revelation.
- **Surah** (pl. Suwar), Chapters: a word which signifies a row or series, but which is used exclusively for the chapters of the Qur'an, which are one hundred and fourteen in number. These chapters are called after some word which occurs in the text. They were so named by Muhammad (S.A.W) himself. The Khalifah 'Usman arranged the chapters in the order in which they now stand in the Qur'an.

The Surahs are similar to the forty-three divisions of the Law amongst the Jews known as Sidarim , or "orders." These were likewise named after a word in the section, e.g. The first is Bereshith, the second Noah, &c.

55 Each Surah of the Qur'an, with exception of the IXth, begins with the words__

"In the name of Allah, the Most Merciful, the Most Compassionate".

There are 114 Surahs in the Quran.

- **Ruku'** (pl.Ruku'at): an inclination of the head or bow. These are sections of about ten verses or less. They are marked on the margin of the Qur'an with the letter 'ain, with the number of the ruku' over it. Qur'an is generally quoted by the Juz' or Siparah and the Ruku'.

- **Rub'** The quarter of a Juz' or Siparah.
- **Nisf** The half of a Siparah.
- **Suls** The three quarters of a Siparah. These three divisions are denoted by the words being written on the margin.
- **Manzil** (pl. Manazil, Stages). These are seven in number, and are marked by the letters **ی م ف** **ی م ف** **ی م ف** which are said to spell Fami, bi Shauq, "My mouth with desire." This arrangement is to enable the Muslim to recite the whole in the course of a week.

The compiler of the Kashfu 'z- Zunun(ed. Flugel, vol ii p.458 article Taurat) attempts an account of the Old Testament scriptures. He divides the whole into four sections and gives the names of the books as follows:

- The Taurat, or the five Books of Moses.
- Yusha (Joshua)
Sifru 'I-Hukkam (Judges)
Shamuil (Samuel)
Sifru 'I-Muluk (Kings)
- Shaya (Isaiah)
Irmiya (Jeremiah)
Hizqil (Ezekiel)
Yunus(Jonah)
- Tarikh. A history from Adam to the building of the temple
Mazamir (Psalms)
Aiyub (Job)
Amaal (Proverbs)
Ahbaru 'I-Hukkam Qabla 'I-Muluk (Ecclesiastes)
Nashaid li-Sulaiman (Song of Solomon)
Hikmah (Wisdom)
An-Nawah (Lamentations)
Urdshair (Esther)
Danyal (Daniel)
Uzair (Esdras) [prophets, Taurat, Zabur]

"The following are mentioned by name in The Old Testament and the Quran:- Aaron, Harun; Abel, Habil; Cain, Qabil; Abraham, Ibrahim; Adam, Adam; Terah, Azar; Korah, Qarun; David, Daud; Goliath, Jalut; Enoch, Idris; Elias, Ilyas; Elijah, Alyasa (al-Yasa); Ezra, Uzair; Gabriel, Jibril; Gog, Yajuj; Magog, Majuj; Isaac, Ishaq; Ishmael, Ismail; Jacob, Yaqub; Joseph, Yusuf; Job, Aiyub; Jonah, Yunus; Joshua, Yusha; Lot, Lut; Michael, Mikail; Moses, Musa; Noah, Nuh; Pharaoh, Firaun Solomon, Sulaiman; Saul, Talut"

The reference in the Qur'an to the sacred scriptures of the Jews and Christians are very many, and in all cases it refers to these sacred writings with the highest respect and veneration. It confirms their inspiration, and the existence of such documents and invites to refer to them without prejudice in support of its own mission.

The Quran mentions the Taurat, the Zabur and makes several references to the historical portions of the Old Testament . There have been many portions or suhuf and four books or kutub have been given to mankind.

There are many verses in the Qur'an, in which there are references to the Old and New Testaments, e.g., the translations given are for the most part from Sir William Muir's manual on "The Coran," published by the Society for Promoting Christian Knowledge.

Surah ii. 131: 'We believe in God, and what has been revealed to us, and what has been revealed to Abraham, and Ishmael, and Isaac, and Jacob and the Tribes and what was brought unto Moses and Jesus what was brought unto the Prophets from their Lord (Allah) and we will not distinguish between any of them, and unto Him are we resigned".

Surah ii,1-5: "This is the book in which there is no doubt, --- a guide to the pious;-- they who believe in the Unseen, and observe prayer, and spend out of that which hath been revealed unto these, and that which hath been revealed before thee, and have faith in the life to come. These walk according to the direction of their Lord, and these are the blessed,"

Surah ii. 87: " And verily We gave Moses the book, and caused prophets to arise after him and We gave to Jesus, the Son of Mary, evident signs and strengthened him with the Holy Spirit".

Surah ii . 113 " The Jews say the Christian are not founded upon anything and the Christians say the Jews are not (founded) upon anything; and yet they read the Scripture".

Surah xii. 6: "And when Jesus, the son of Mary, said:--- O children of Israel, verily I am an Apostle of God unto you, attesting that which before me of the Tourat, and giving glad tidings of an apostle that shall come after me, whose name is Ahmad (the praised)."

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